

VAIDYA SARATHY SERIES

BOOK NO. 4.

**AYURVEDIC TREATMENTS
OF
KERALA.**

VAYASKARA N. S. MOOSS.



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AYURVEDIC TREATMENTS OF KERALA.

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PREFACE TO THE FIRST EDITION.

This is a concise treatise dealing with Kerala-Specialities in rejuvenation and curative treatments, which form an essential part of Ayurvedic practice in these parts. The primary object of the work is to give a full and practical description of the various methods. The standard works on Ayurveda contain references to these treatments here and there but they do not give all the practical details. It is very important that readers must know how the vicissitudes of middle life react unfavourably on health and how the practice of some of these treatments counteracts this tendency towards ill-health. Navara Payasom, Kizhi, and Pizhichil as means of physical culture, are growing in importance both in India and abroad, particularly amongst the cultured classes. The educated men and women, who always demand a rational explanation of things put before them naturally show a sense of diffidence in accepting as gospel truth all the claims made for these specialities by the ancient Yogic Seers and their followers. They will be convinced only if the *modus operandi* is explained in a scientific and rational manner by responsible persons. In this volume it has been my endeavour to collect all the practical details and present them in as clear a manner as possible.

I have done this from my personal experience and observation. I hope it will be acceptable to the highly scientific mind also. It seems almost certain that the Yogic Seers, who designed these methods, knew the physiology of the body in all its aspects and though they knew hardly anything of modern methods of experimentation, yet they had their own bodies to experiment upon and succeed in learning a good deal. The special methods must be rightly practised to appreciate their true value and to realise the claims made out for them that "they rejuvenate the body, prevent premature aging, maintain eternal youth and defy death". However ambitious the claim may seem at first thought, they are capable of full realisation.

Though it is possible to have these treatments with the help of the descriptions and directions, it is advisable—in the beginning at least—to practise them under the guidance of experts. It is also necessary that the particular methods chosen in a case must be those that are approved by a competent physician. The directions and restrictions together with the proper selection of medicines for curative treatments must be left to the attending physician. I have also given the details of diet, habits etc. in the book. I shall consider very highly rewarded if the book proves to be of some use in the maintenance of the health of the people to some extent and kindles a desire in the minds of the readers to

know more about these time-honoured methods. All suggestions and criticism for improvement will be gratefully accepted and acted upon in a future edition.

Kottayam }
13th Dec. 1944. }

N. S. MOOSS.

PREFACE TO THE SECOND EDITION.

The present little volume has in its first edition been more favourably received by the public than I ever expected. This success I ascribe more to the growing interest in the subject than to the merits of the publication.

In the present edition the whole matter has been revised and a special chapter on Mishaps was added.

I hope the many additions and ammendments made in this edition will not only assist the physicians outside Kerala in their study of the subject, but also make the book more useful.

Kottayam }
16th Dec. 1946. }

N. S. MOOSS.

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INTRODUCTION.

By

Dr. L. A. Ravi Varma M. B. & C. M., D. O. M. S.

KERALA-SPECIALTIES IN REJUVENATION METHODS.

Though mention of many of these methods are met with in standard classical works on Indian Medicine, detailed and elaborate treatment of any of these are found wanting. It is only in Kerala works one meets with a satisfactory description of these methods; hence the justification for this brochure. The measures described below are, with the exception of a few falling under 'Dhara,' measures for rejuvenation *par excellence*, though they have also uses as curative measures in certain classes of diseases, notably those of Vata-types.

The principle underlying the methods is essentially one of detoxication of the subject. Application of warmth and massage to the body promotes better circulation and free diaphoresis, the daily laxative (such as 'Gandharvahastadi' Kvatha) usually given during the course of the treatment ensures satisfactory clearing of the Alimentary tract, the fat contents and medicinal

factors in the unguents used are absorbed by the skin and act as food and active medicinal agents, the soft and oily massage itself has a marked soothing effect on the nervous system as a whole and the strict regimen calculated to ensure perfect physical and mental rest gives the body-mechanism the best chance to recoup its strength and functional efficiency. This is the rationale of their actions as rejuvenators. These measures give nature the fullest chance; there is no forcing a tired system to work, no whipping up a falling down horse. When there is some chronic disease also present, the unguents used can contain the needed medicinal aids as well which can get absorbed during massage and thereby effect a cure. It will be seen that the measure is perfectly safe and rational. These measures are much less taxing and cheaper than 'Kutivasa' methods; and what is more, they are better, in as much as they act as actual curative measures in chronic diseases as well. These methods have been known and widely practised in Kerala from time immemorial and with very gratifying results. The principle underlying the measures will be found to be perfectly rational and scientific and in full tune with the modern-most ideas of medical science.

CHAPTER I.

PINDA-SVEDA or NAVARA-KIZI.

PINDA-SWEDA is one of the most important of the special forms of treatment in vogue in Kerala. It is a process by which the whole body or any specific part thereof is made to perspire, by the application of certain medicinal puddings externally, in the form of boluses tied up in a muslin bag. About this treatment casual reference is encountered in Vagbhata's Astanga Sangraha¹ as well as in Charaka²; but details are wanting in any of the existing Ayurvedic works. The method of treatment has been prevalent in Kerala from time immemorial and is still in existence here.

1. गवादिशकृताद्रेण पिण्डीकृतेनोपनाहद्रव्योत्कारिकाकृसरमांसपिण्डैर्व।
वातरोगेष्विति पिण्डस्वेदः (A. Sangraha Sutra.
ch. 26.)
2. तिलमाषकुलस्थाम्लघृततैलामिषौदनैः ।
पायसैः कृसरैर्मौसैः पिण्डस्वेदं प्रयोजयेत् ॥ (Charaka
Sutra. ch 14.)

The directions regarding the measure may be stated as follows :-

Twelve *Palams*³ of the root of *Bala*⁴ are taken, washed properly cut into chips, crushed well and put into twelve *prasthas*₅ (19-1/5 pints) of good water. This is now boiled till the water evaporates down to three *prasthas*. This decoction is well strained; half of the decoction obtained is mixed with an equal quantity of cow's milk. The other half of the decoction is kept for use at a later stage. To the first half of the decoction mixed with milk, is added half a *prastha* of raw rice of the *Navara*⁶ variety of paddy and cooked till it assumes the form of a semisolid paste or pudding (*Payasa*). It is important that the *Navara* rice should be perfectly free from husk and should be freshly prepared from unboiled (raw) paddy. It need not be washed before

3. One *palam* = 4 tolas.
4. *Bala* is *Sida Cordifolia*. (Lat.)
Kurontotti. (Mal.)
5. One *prastha* = 16 *palams* = 32 fl. ozs.
6. Of the two varieties of *Sastika* or *Navara* as it is called in Malayalam viz. *Goura* (white) and *Asita-goura* (Black and white) the white variety is the best. Vagbhata says: पट्टिको ब्रीहिषु श्रेष्ठो गौरश्चासितगौरतः (A. Hridaya Sutra ch. 6)

boiling with the mixture of the decoction and milk. It is better to have the rice used in the form of a coarse powder as that would hasten the cooking and blending process. Now take eight pieces of new clean cloth, neither too thick nor too rough, but moderately smooth and tough enough to stand the strain of the processes that follow. Each piece should be a cubit square (about 18 inches square) and the edges should be well stitched and free from loose threads. The prepared pudding is divided into eight equal parts, each part being put into one of the pieces of cloth, the edges gathered and tied in the form of a ball after the manner of tying the mouth of sacs and leaving a tuft at the top of each bundle for holding it with ease. Now the bundles are ready for use.⁷

Before applying the 'Rice-bolus bags' to the body the patient has to be properly prepared. To start with he performs certain sacred rites after which the medicated oil is applied to his

-
7. The following is a direction relating to this form of treatment in Kerala, as transmitted through *Guruparampara*.

संशोधितानां कुडुवद्वयं प्राक्संसाधितं पष्टिकतण्डुलानाम् ।
 बलाकषाये पयसा युतत्वाद्विपाचयेत् पङ्गुणिते यथावत् ॥
 पिण्डान् विदध्यादमुनाष्टचेलखण्डेषु नूत्नेषु सुसूत्रवद्भान् ।
 विपच्यमाने क्वथिते बलायाः क्षिपेदथैनान् पयसा समेते ॥

head and body. The oils for the head and body differ according to the different types of diseases for which the measure is sought and should be according to the prescription of the physician.

Without this preliminary application of oil to the head and body, Pindasveda form of applying heat to the body by means of massage with the 'Rice-bolus bags' should not be practised; the body must be well anointed before it is subjected to heat and diaphoresis if untoward incidents are to be avoided. The oil-covering protects one from sudden evaporation of perspiration and its consequences such as pneumonia. To avoid the oil from the head trickling to the face and eyes, a piece of cloth may be tied round the head across and around the forehead and passing above the eyebrows. The patient is now made to sit in the

अभीक्ष्णविक्षेपकवोष्णितैस्तैर्विभज्य मृद्नातु यथोपदेशम् ।
 शुभे मुहूर्ते कृतपूज्यपूजं यथास्वतैलाक्ततनुं मनुष्यम् ॥
 यामार्द्रकालेन समाप्तिमेति यथा कषायः सपस्क ऐषः ।
 तथा पचेत् तत्र मुहुः क्षिपेच्च पिण्डान् सुखोष्णीकरणाय तेषाम् ॥
 अथापनीयाखिललेपमंगाद्यथास्वतैलांजितसर्वगात्रः ।
 स्नातः सुखोष्णेन जलेन पथ्यभोजी भजेत् स्नेहविधानचर्याम् ॥
 सर्वांगगा वलयुताश्च समीररोगा
 रक्तप्रकोपजनिताश्च तथातिक्कृष्टाः ।
 ये सन्ति देहवल्गनाशकरा नराणां
 नश्यन्त्यनेन विधिना सहसाखिलास्ते ॥

special wooden platen-basin. (For description see chapter on accessories.)

It may be remembered that only half of the decoction of *Bala* was used in the making of the pudding; the other half has been reserved for future use. This reserved portion of the decoction is now taken up and mixed with an equal quantity of milk and placed on a low fire. This hot mixture of milk and decoction is to replenish heat and medication to the 'bolus-bags' throughout the procedure. Smoke or heat from the fire kept near for warming the milk and decoction should not be a source of irritation or disturbance to the patient or attendants. The room should be well ventilated and lighted taking care that the patient is not exposed to draughts, dust or direct rays of the sun. To ensure this protection, the doors and windows of the room may be partly or wholly screened with light thin fabrics.

The actual process in this measure is one of gentle massaging of the whole body of the patient with the 'Bolus bags.' Four attendants are required to carry out this process. It is best to use hands experienced in this technique. The attendants should be quite and fully attentive to their duties; they should never cause any annoyance or irritation to the patient by their gossip or actions. If the patient is a female, it is better to employ female attendants. If such are unavailable, old

and experienced males may be employed, when so employed it is very essential that they should maintain the strictest decorum. The platen-basin is to be arranged in such a manner as to secure the maximum amount of privacy for the patient and freedom of movements for others. The patient is now seated in the basin. Four of the eight 'Bolus bags' are now taken and put into the hot mixture of milk and decoction kept over the fire and allowed to remain in it for a few minutes, say five to ten, to get them warmed. They are now taken out, each attendant taking one. The 'Bolus-bag' is held in the right hand by its 'tuft' and the bolus part felt by the palm of the left hand to test its heat. When the bolus has a warmth that could be comfortably borne by the patient, the body is massaged with it by the attendants. The direction of massage should always be downwards and begins from the neck area. Two attendants are posted to each side of the patient; one on each side massages the part between the neck and the hips while the other the lower limb. Both sides should be massaged at the same time. Strictest care is to be taken to ensure uniformity of temperature and pressure on all parts of the body. While four bags are in use, the other four are kept in the mixture over the fire; when the four in use are cooling down they are returned to the mixture for the four that were there till then and the massage is maintained continuously without any appreciable break, repeating the change as often as required.

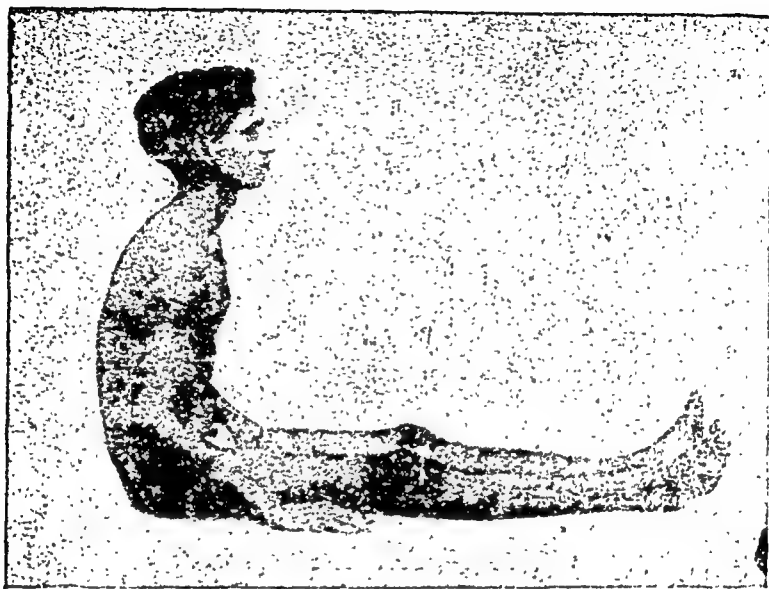


(Plate No. 1.)

PINDASWEDA

(To face page 3)

**PLATE NOS. 2 TO 8 ILLUSTRATE THE
VARIOUS POSTURES OF THE
PATIENT DURING THE
TREATMENT**



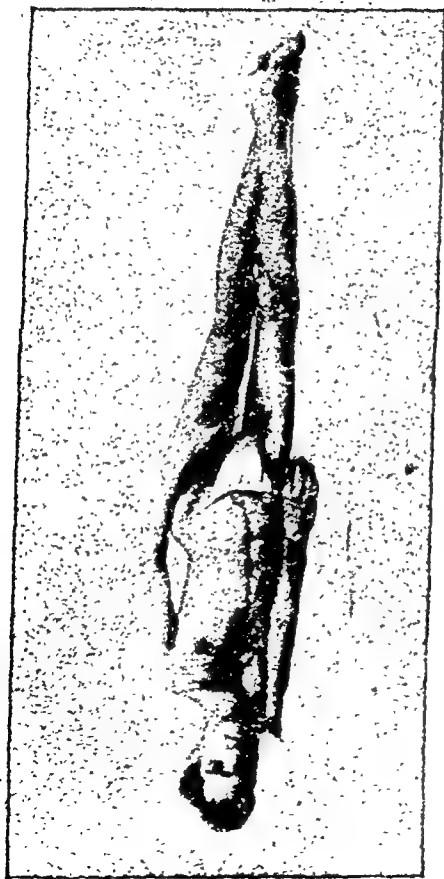
(Plate No. 2)

Posture 1.



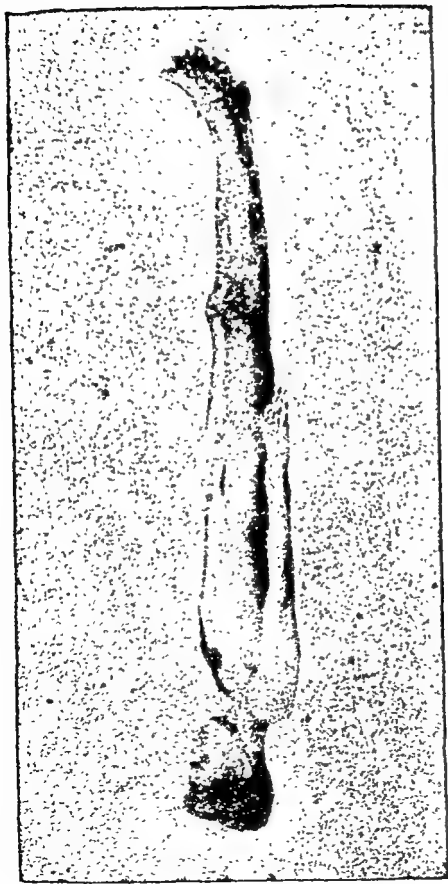
Posture 2.

(Plate No. 3)



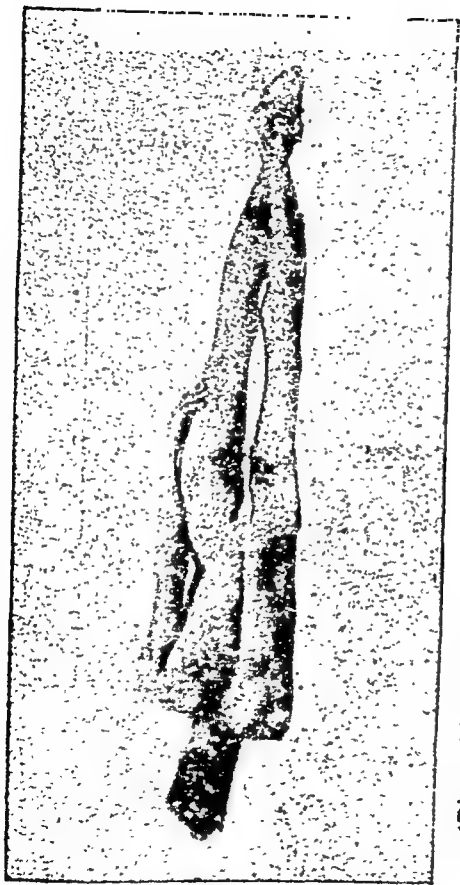
(Plate No. 4)

Posture 3.



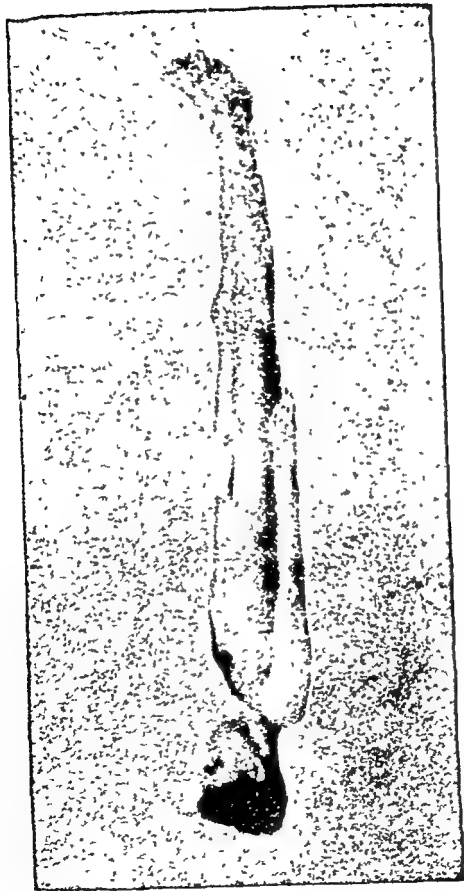
Posture 4.

(Plate No. 5)



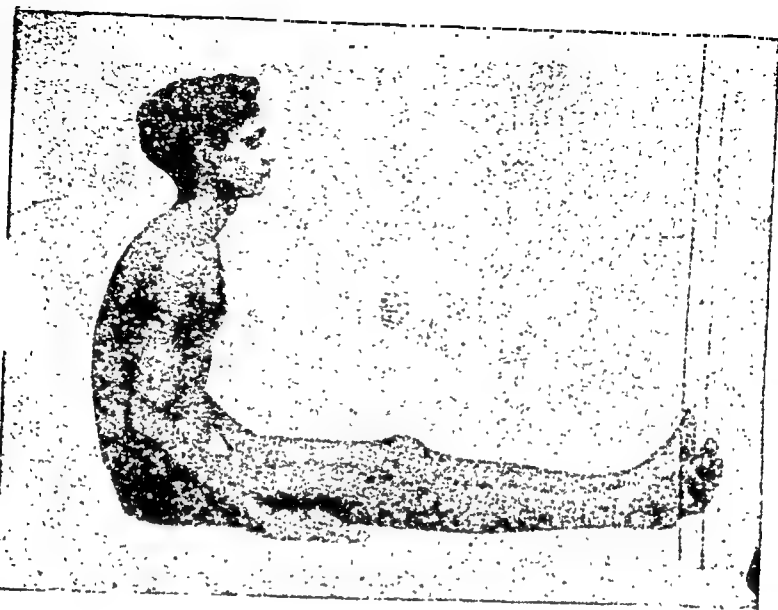
(Plate No. 6)

Posture 5.



Posture 6.

(Plate No. 7)



(Plate No. 8)

Posture **7.**

Massage is started with the patient sitting erect in the platen-basin; after some time the patient is made to lie on his back, the massage being continued now in this position; after some time he is made to lie on one side, again on his back, then on the other side, once again on his back and finally in the erect sitting position; Massage is done in all these various positions viz. seven. (See illustrations). Massage in each posture is maintained for about 15 minutes, the whole process taking about an hour and three quarters. The time for the treatment may be increased or reduced according to the general condition and health of the patient.

By the time the massaging is over, the mixture of the decoction and milk that was on the fire would also have been completely used up having been absorbed by the pudding and transferred on to the body of the patient during the process. When massaging is finished, all the bolus bags are opened out and the pudding remnants remaining there are taken and applied to the body of the patient and rubbed by the hands acting as in the massaging process. After doing so for about five minutes, the pudding now sticking to the body of the patient is removed by scraping with some suitable materials such as the edge of the leaves of the cocoa-nut palm; the oil on the head is removed by gentle wiping with a dry cloth. This rubbing should not be hard enough to

produce heat by friction or physical shaking to the body. The head and body thus cleaned are again to be anointed with the prescribed medicated oils and bathed. The interval between the application of oil and the bath should not be more than five minutes. For bathing, water boiled and cooled down to a comfortable degree of warmth should be used for the head and hot for the body⁸.

This treatment may be done continuously—either daily or on alternate days—for a period of seven or fourteen days as is required according to the physical condition of the patient and nature of the disease. Generally a course of this treatment may last for 7, 9, 11 or 14 days; and at times even upto 21 or 28.

It would be advisable to alternate the positions of the massagers every other day, so as to eliminate defects due to differences in efficiency.

Great restrictions are to be observed during these days of actual treatment, as well as for an equal number of days thereafter, in respect of

8. The water for bathing purpose is to be boiled with certain medicinal herbs prescribed by the physician in accordance with the nature of the disease.

diet as well as physical and mental exertions of every type. (For full particulars see chapter on Regime).

The effects of the treatment, if properly done, are many. It confers all the benefits of "*Sweda-kriya*" (steam-bath and consequent diaphoresis)⁹. If done in the correct manner, *Sweda* makes the the body supple, removes stiffness of joints due to diseases of vitiated Vata-types, cleanses the *Srotas* (interstices) of the body and brings about better blood circulation. It improves complexion, increases appetite, improves digestion and restores relish for food. It also removes sluggishness and excessive sleep. In addition to these, *Pinda-sweda* cures all types of diseases of the nervous system, Chronic Rheumatism, pains in the joints, emaciation of the limbs and diseases born of vitiated blood. This makes the body strong and sturdy with well developed musculature. It maintains the metabolism in a healthy condition from

9. Regarding the effects of sweda Susruta says:-

अग्नेर्दीप्तिं मार्दवं त्वक्प्रसादम्
भक्तश्रद्धां स्रोतसां निर्मलत्वम् ।
कुर्यात् स्वेदो हन्ति निद्रां सतन्द्रां
सन्धीन् स्तब्धांश्चेष्टयेदाशु युक्तः ॥

(Susruta Chikit. ch. 32)

every point of view. This treatment is found to be very efficacious in subjects suffering from blood pressure and in certain kinds of skin diseases resulting from impurity of blood. This may also be resorted to once a year, by healthy persons to keep up perfect health during old age and to prevent premature aging.



CHAPTER II.

ANNA-LEPANA.

ANNA-LEPANA is another of the special measures of treatment prevalent in Malabar, for the diseases of the nervous system. It is the process by which the whole body or any particular part, is made to perspire by means of the application of a kind of *Payasa* or pudding, specially prepared for the purpose with the *Navara* variety of rice, milk and decoction of *Bala* (*Sida cordifolia*).

वाते सरक्ते सघृतः प्रदेहो

गोधूमचूर्णं छगलीपयश्च ॥

(Charaka Sutra. ch. 3.)

लेपो रुग्दाहवीसर्परागशोफनिवर्हणः

वातघ्नैः साधितः स्निग्धः कृसरो मुद्गपायसः ॥

(A. Hridaya. Chikit. ch. 22.)

सरागे सरुजे दाहे रक्तं मुक्त्वा प्रलेपयेत् ।

मधुकाश्वत्थत्त्वङ्मांसीवीरोदुम्बरशाड्वलैः ॥

जलजैर्यवचूर्णैर्वा सयष्ट्याह्वयधृतैः ।

(Charaka Chikit. ch 29)

In some of the ancient Ayurvedic works though one finds casual references regarding this details are found wanting. In Kerala the method is handed down hereditarily by old and experienced physicians who have practical knowledge of the procedure. This teaching is not through books or theoretically; but by actual and practical demonstration. Though this treatment resembles *Pindasveda* in many respects, it differs in certain others.

The processes involved are as follows:- Three *palams* of the root of *Bala* are taken, cut into small pieces, crushed well and put into three *prasthas* of water. This is boiled on a mild fire until it is reduced to one fourth i. e. 3 *Kudubas*.¹ This decoction is now strained through a piece of clean dry cloth and to this is added 3 *Kudubas* of cow's milk. To this mixture is added one *Kuduba* of powdered *Navara* rice. The powder should neither be too fine nor too coarse. This is boiled on a mild fire till it attains the consistence of jelly, when it is ready for use.

Before applying this pudding the patient should have oil applied to the head as well as to the body, the specific oil to be used being in accordance with the prescription of the physician.

1. One Kuduba = 4 palams = 16 Tolas.
 „ = 8 fl: ozs.

The use of *Taila-droni*, the wooden basin mainly intended for *Kaya-seka* treatment is not essential for this treatment, though it is very convenient to use it for this form of treatment as well. The oils for application on the head and body may be prepared according to the physician's prescription in accordance with the nature of the disease. Altogether services of four attendants are necessary for this treatment. Two attendants should seat on each side of the patient, near the wooden basin; and they take the pudding and apply it on the body of the patient and massage gently with their hands. The massage should never be rough or hard so as to cause pain or discomfort. The pudding has to be applied below the neck, little by little and rubbed, beginning from the shoulders and going down to the feet. In order that every muscle and limb of the patient may be properly and fully massaged it is advisable for him to lie down in the basin and the massaging done gently with the patient in all the seven positions, as in the *Pinda-sveda* treatment. The whole process requires about an hour and a half.

Greatest care should be taken not to allow the pudding on the body to cool as it is very likely to produce grave consequences which may be very difficult of cure afterwards. By gentle massage with the hands the body is kept warm until the whole process is finished.

Now the pudding on the body may be removed by scraping with some soft and suitable

substance. Then the oil that was applied on the head earlier in the process may also be removed by rubbing the head gently with a piece of clean dry cloth. Again fresh oil is applied to the head as well as to the body, and later removed by washing with water and any oil-removing substances like the paste of *Masha* (Black gram) powder and water or *Mudga* (green gram) powder and water. The water for bath should be boiled with suitable medicinal herbs, and cooled down to the required temperature.

In cases of Rheumatic swellings caused by the combined vitiation of Vata and Rakta and in Rheumatoid Arthritis of the limbs, especially with burning sensation, Anna-lepana can also be done with puddings prepared with powdered wheat and milk—with or without the decoction of Bala. If there is excessive burning sensation ghee may also be added to the pudding, during its preparation.

The same precautions in the matter of diet and regime as enjoined for *Pinda-sveda* are to be observed as directed by the physician and in accordance with the nature of the disease.

Like *Pinda-sveda*, this treatment may be done daily for a week or a fortnight, as may be required.

This treatment has marvellous effects, if done in the proper manner, and with due consideration to the nature of the disorder, strength of the patient and the season.



Plate No9. **KAYASEKA** (To face page 18)
(Photo taken while the process is going on.
Here Dhara is also done for the head of the patient)

Plate No.10.
(To face page 28.)



SIROVASTI

[HERE IN THE PICTURE IS SEEN THE ATTENDANT
BLOTTING OUT THE OIL FROM THE HEAD OF THE
PATIENT AT THE END OF THE PROCESS]

In addition to the effects of Sveda or Perspiration, this cures various kinds of diseases born of vitiated Vata such as stiffness of the joints, pains in the body, emaciation and general debility. It has been found that high blood pressure responds to this treatment in a very efficient manner. This is also efficacious in certain kinds of skin diseases arising from deficiency of Vitamin B, hemiplegia and paralysis.

**THE EFFECT THESE TREATMENTS IN
CHILDHOOD AND YOUTH.**

It must not be taken for granted that these treatments are suitable in case of adults alone for the correction of nervous disorders. Children and young people respond even more marvellously to the treatment than do their elders.

However it may be further emphasised that, if children and young people are properly treated in their acute disorders they will respond to this treatment so thoroughly and satisfactorily.



CHAPTER III.

KAYA-SEKA OR PIZICHIL.

Of the various kinds of specific treatments for *Vata*-born diseases, *Kaya-seka* is one of the most important. This is generally resorted to in cases of paralysis, hemiplegia, *Apatantraka*, *Antarayama*, *Bahyayama*, paralysis agitans and such other nervous disorders. Eventhough one meets with casual references regarding this in the ancient Ayurvedic works like those of Charaka, Susruta and Vagbhata, the detailed methods of doing the treatment are not found in any of these.¹

1. विश्लिष्टदेहं मथितं क्षीणं मर्महताहतं ।
वासयेत् तैलपूर्णायां द्रोण्यां मांसरसाशिनम् ॥
(A. Hridaya Uttara ch. 26)
परिपेकोनिलप्राये तद्वत् कोष्णेन सर्पिः ।
स्नेहैर्मधुरसिद्धैर्वा चतुर्भिः पारपेचयेत् ॥
स्तम्भाक्षेपकशूलार्तैः कोष्णैर्दाहेतुशीतलैः ।
आयामयोरर्दितवत् वाह्याभ्यन्तरयोः क्रिया ।
तैलद्रोण्यां च शयनम् (A. Hridaya Sutra ch. 21)
मूलकोष्ठवृक्स्फूर्जार्जकार्कसप्तलाशंखिनीस्वरससिद्धं तैलमपतान-
किनां परिपेकादिद्रूपयोज्यम् (Susruta Chikit. Ch. 1.)

Kaya-seka is the process by which the body is made to perspire by means of the application of warm medicated oils, in a specific manner. The method may be described as follows:-

After performing certain sacred rites, the patient is allowed to sit on the wooden basin (*Taila-Droni*) and the specific medicated oil prescribed for his condition is first applied to the head as well as on his body by the attendants. The oils for the purpose vary according to the nature of the disease the patient is suffering from. A piece of clean cloth is then tied round his head across the forehead, to prevent the oil on the head flowing down to the face and eyes.

The treatment may be done to healthy persons as a rejuvenator and preservator of health. In that case the *Pizichil* is to be done with a mixture of pure Gingely oil and cow's ghee. Oils medicated with drugs having certain tonic actions may also be used. The selection of medicated oil ought to be done only after a careful and thorough consideration of the case

पद्मकं त्वक्त्रसमधुक्तं शारिवाचेति तैर्धृतम् ॥
 सिद्धं समधुशुक्तं स्यात् सेकाभ्यंगः कफोत्तरे ।
 क्षीरं तैलं गवांमूत्रं जलं च कटुकैः शृतम् ॥
 परिपेकः प्रशस्यन्ते वातरक्ते कफोत्तरे ।
 (Charaka Chikit. ch. 29)

by an expert physician. The duration of treatment may also vary according to the nature of the disease and the physical and mental condition of the patient. Briefly, for a person of perfect health, mentally and physically, the treatment may be done once in two days or even daily. If the physical or mental condition is only moderate, the treatment may be done at intervals of two or three days and if poor, the intervals may be increased to four to six days.

For a case of *Pitta*-born disease, the oil for applying to the body has to be used as cold as it is and for cases of nervous disorders born of the combined vitiation of *Vata* and *Kapha* the oil is to be used in a luke-warm condition. Care must be taken that in all cases the oil applied to the head, is used only in the cold condition, unless otherwise recommended by the physician. *Dhara* for the head may also be done at the same time, if desired and indicated by the nature of the disease, as judged by the physician.

Now after seating the patient in the wooden basin in the proper manner, the treatment is begun. Four attendants should sit, two on each side of the basin to carry out the process. The actual pouring of the warm oil (*Dhara*) on the body of the patient is done by dipping pieces of clean cloth in the warm oil and squeezing the cloth over the body with the hands. Small handy "undines" known as *Kindi* (for description see chapter viii) may also be used for pouring the

warm oil over the body. The oil is to be poured at a medium speed—neither too quickly nor too slowly—and from a moderate height—neither too high nor too low—from the body. This process of applying heat to the body by pouring warm medicated or non-medicated oils may be done, only after the application of the prescribed oils to the head and body.

In cases of nervous disorders caused by the combined derangement of *Vata* and *Pitta*, the duration of the treatment should be two hours (5 *Nadikas*) and for cases of nervous disorders born of *Vata* and *Kapha* one hour. Generally speaking, the oil is to be poured on till perspiration starts on the body, especially on the forehead, chest and armpits. The attendants while applying the oil in the above manner, have at the same time to massage the body of the patient gently with their left hands. This pouring of oil must be done only after feeling the heat of the oil by the attendants to ensure that the patient may not feel any discomfort; the warmth of the oil should be what would be comfortable to the patient. The cloth pieces are dipped, the heat tested by hand and the oil is squeezed on the body of the patient, the process being repeated as often as required. The massage should always be downwards and as the oil is being applied. This process must be carried out in all the seven postures as for *Pindasweda*, the whole taking about $3\frac{3}{4}$ *Nadikas* or $1\frac{1}{2}$ hours.

The time for the penetration of oil through the pores of the skin is generally 300 *Matras* or roughly $\frac{1}{2}$ minute. But this period may vary according to the nature of the disease etc., from 300 to 500 *Matras*. The oil thus applied, penetrates through all the seven layers of skin as well as through all the seven Dhatus in a week's time.

When *Dhara* is done for the head, the pouring should be done from a height of not more nor less than three inches (four fingers-space from the head; for the other parts of the body it may be from a height of about nine inches (12 fingers-space) from the body. Pouring too slowly, from too low a height or for too short a period other than prescribed for the patient's particular case may only make him worse. Pouring too rapidly, from too great a height or for too prolonged a time may cause such disorders as burning sensation, erysepelas, swoons, fatigue, hoarseness of voice, splitting pains in the joints, vomiting, haemorrhage, fever, urticaria (*Kotha*) etc. If such disorders occur the following treatment must be done from the next day onwards; on the first day the patient must be treated with Gargles, Nasya (nasal injections) collyria etc. and then followed by a few doses of a concentrated decoction of dried ginger. On the evening of the same day he may take a light meal of boiled rice with curry containing a liberal quantity of pepper. Next day he should have a *Sneha Vasti*. On the third day, enema containing

Saindhava (impure rock salt) may be given. And on the fourth day he should get all the treatments prescribed for *Sneha-vyapat* i. e. disorders caused by the excessive use of unguents. From the fifth day onwards, the original treatment with the oil (*Kaya-seka*) may be restored, taking the utmost care to avoid further mishaps. For, if such mishaps reccur remedy would almost be impossible.

If milk is used in the treatment (as in *Kshira Dhara*) the once used milk may not be used again the next day. *Dhanyamla* (see section vii for preparation) may be used for three consecutive days when it should be discarded. The oils used for the treatment of *Kayaseka* are also generally used for three consecutive days.

A quantity of oil is taken and is used for the first three days the same being used over and over again daily. What is collected at the end of the third day's treatment is preserved. Another quantity of fresh oil is now taken and continued as before for three days. The dripping saved on the end of the second three days is added to

एकाहादपरं न सेचनविधौ क्षीरादिकं गृह्यते
 धान्याम्बुं त्रिदिनात् परं विधिरयं स्नेहस्य तु प्राशयः ।
 एकेन त्रिदिनं परेण च तथा सिंचेन्न्यहं तद्वयं
 मिश्रीकृत्य च सप्तमेहनि पुनस्त्यक्तचैनमेवं चरेत् ॥

what was saved and preserved at the end of the first three days and this mixed "used oil" is used on the seventh day, the savings of that day being completely discarded.

It is very good to use fresh oil every day. If the oil is too costly and if the patient cannot afford, it may be used for three consecutive days, but it is not recommended to use the oil again.

Any time of the year except very hot or very cold weather, about sun-set time, night, at dawn or during unsteady weather, may be chosen for the treatment.

After the Pizichil, the patient is either fanned for a short time, or sprinkled over with a little cold water and allowed to spit. After some rest he is allowed to rise up. He is now massaged gently all over the body with the hands, and the oil from the body is removed by rubbing with a piece of clean dry cloth. After a while, fresh oil is again applied to the head and body and washed with oil-removing substances having astringent properties, like Soap-Bark etc. and hot water. The water for bathing may be boiled with suitable medicaments and cooled down to the required temperature. The bathing is to be conducted by the attendants. The patient is not allowed to bathe by himself. After bath he is dressed in clean dry cloths and is given a drink

made of dry ginger² and coriander³ boiled together in a suitable quantity of water,⁴ or any other suitable decoction as prescribed by the physician.

If he feels hungry he may take some light liquid food. In certain cases foods are prepared in the decoction of certain herbs that may alleviate the particular disease the patient is suffering from. (For further details regarding diet see section viii). The restrictions regarding diet and regime ought to be strictly observed throughout the days of treatment as well as for an equal number of days after the treatment. It is essential that the patient observes perfect control of both body and mind and avoid sexual intercourse altogether. He should not have any worries or anxieties. He should not even be allowed to see women, for fear of provoking a desire, which may upset him. The rational of the regime is to secure perfect rest and quietness mentally and physically. The light and non-stimulating, though nutritious diet, helps to give sufficient nourishment without throwing any heavy burden on the digestive and allied organs.

2. Zingiber Officinalis.

3. Coriandrum Sativum.

4. कर्षं गृहीत्वा द्रव्यस्य तोयस्य प्रस्थमावपेत् ।

अर्द्धाविशेषं तत्प्राद्व्यं तोयपाकेत्त्वयं विधिः ॥ (Arunadatta)

Kaya-seka is the best among all the external *Sneha-kriyas* and hence it is prescribed in almost every kind of disease of the Nervous system. The effects of it are marvellous. It is very efficacious in fractures, contusive wounds, dislocation of the joints, and pains and stiffness of the limbs. No other treatment is so efficacious as *Kaya-seka*, in chronic cases of Vata-born diseases as hemiplegia, paralysis, *Apatantraka*, rheumatic complaints, rheumatoid arthritis etc. Females who had "difficult labour" previously will do well to undergo this treatment for a fortnight, preferably during the ninth month of their pregnancy. This is also done regularly once in a year, as a rejuvenation measure, by those who can afford, for improving their health and general well-being especially during old age.

KAYA-SEKA IN WOMEN'S DISORDERS

Mention has already been made of the favourable influence of the kayaseka treatment in difficult labour and other allied disorders

Drugs. 1 tola.

Water. 1 prastha:

Put the drugs into water and boil it till reduced to half. This is the usual formula for preparing water for drinking purposes.

peculiar to women. Therefore, it is a good practice to start the treatment during the ninth month of pregnancy. It is advisable to keep up the treatment for two or three weeks, and then discontinue. If delivery takes place during the treatment, then also it should be discontinued. This will obviate the acute pains that frequently accompany labour and helps for easy delivery.



CHAPTER IV.

SIRO-VASTI.

MURDHA Taila or application of oil—medicated or non-medicated—to the head may be classed into four typs; and they are:-

(1) *Abhyanga*, (2) *Seka*, (3) *Pichu*, and (4) *Vasti*¹

Abhyanga means application of medicated or non-medicated oil to the head. Generally oils are applied on the head and are washed away after some time, with substances having the property of removing oils, such as Black gram² or Green gram³ powder or the expressed juices of the leaves of certain plants like *Sweta-patra*⁴ *Naga-valli*,⁵ *Maricha-valli*,⁶ etc. *Abhianga* is useful

1. अभ्यंगसेकपिचवो वस्तिश्चेति चतुर्विधम् ।

मूर्धतेलं बहुगुणं तद्विद्यादुत्तरोत्तरम् ॥

(Ashtanga Hridaya Sutra. ch. 22)

2. *Phaseolus Roxburghii*. (Mal. Uzunnu.)

3. *Phaseolus Mungo*. (Mal. Cheru-payar.)

4. *Mussaenda Frondosa*. (Mal. Vellila)

5. *Piper Betle*. (Eng. Betel vine. Mal. Vettila koti)

6. *Piper Nigrum*. (Eng. Peper vine. Mal. Mulaku koti)

in dryness of the scalp (want of natural oil about the hair roots), itching, head-ache and various diseases of the ears, eyes and nose. *Seka* or *Dhara* as it is generally called, is the process of pouring medicated oils on the head, in a specified manner which will be dealt with in detail later on. It is effective in *Arumsika* (A kind of skin disease of the head), head-ache, burning sensation of the head, inflammations of the scalp, as well as wounds and ulcers affecting the scalp. It is also useful in various other diseases of the head. *Pichu* is the application of a piece of cotton cloth on the top of the head, after dipping it in suitable medicated oils. It is beneficial in falling of hair, itching, cracking of the skin, burning sensation, facial paralysis, and *Netra-stambha* (inability to wink) found in certain diseases, mainly of nervous origin. *Vasti* is the term applied to the process of allowing medicated oils to remain on the head for a prescribed period. It is efficacious in *Prasupti* (loss of tactile sense), facial paralysis, sleeplessness, feeling of dryness of nostrils and of throat, certain varieties of cataracts⁷ and severe forms of headache. It is also useful in insanity dullness and weakness of brain-functioning and many other diseases of the head, eyes, ears and

7. Here in the text by the term 'Timira' I think Vata Kacha is meant and it may better be equated as glaucoma. Cataract is a specific term for कफकाच alone.

nose. *Siro-vasti* is one of the *Sneha-kriyas* that is widely practised in Kerala. It is mainly intended for the diseases of the head due to vitiation of Vata.⁸

The patient should be first prepared for the treatment. For this, he should be subjected to *Snehana* (making the tissues unctuous by the taking in of medicated ghees or oils), *Vamana* (emesis), *Vireka* (purgation) and *Sweda* (perspiration). These

8. तत्राभ्यंगः प्रयोक्तव्यो रौक्ष्यकण्डूमलादिषु ।
 अरुंषिकाशिरस्तोददाहपाकव्रणेषु तु ॥ —
 परिषेकः पित्तुः केशशातस्फुटनधूपने ।
 नेत्रे स्तब्धे च; वस्तिस्तु प्रसुप्त्यर्दितजागरे ॥
 नासास्यशोषे तिमिरे शिरोरोगे च दारुणे ।

(Ashtanga Hridaya Sutra ch. 22)

शिरोवस्तिविधिस्तु वस्तिं सुमृदितं द्विमुखं शिरःप्रमाणमाकर्णप्रवेशं
 द्वादशांगुलविस्तारं कुर्यात्, अथ शुद्धतनोः सायं रात्रौ वा निवातस्थस्य
 स्वभ्यक्तस्विन्नस्य चानुसमतोपाश्रयासनोपविष्टस्य केशान्ते श्लक्ष्णं
 त्र्यंगुलं सुसूक्ष्मेण मापपिष्टेन सद्यः सुखावुता मृदितेनोभयतः प्रदिग्धं
 वल्लपट्टं बध्नीयात् । ततस्तस्योपरि सन्धाय वस्तिमाकर्णं वस्तिमूलं
 च दृढमवलीकं समं क्षल्वेणिकया बध्वा पुनर्मापपिष्टनापरिल्लावि कृत्वा
 यथाव्याधिदोषदूष्यहितं स्नेहं सुखोष्णमासेचयेत् । यावत् केशभूमेरुपर्यंगुलं
 तावच्च धार्यो यावत् कर्णमुखनासाश्रुतिवदनोपशमो वा भवति ।

(A. Sangraha Sutra ch. 31)

measures help to clean and regulate the gastro-intestinal tract as well as to promote the actions of the liver, kidneys and sweat glands, thereby ensuring perfect and free elimination of toxins. In ordinary cases, *Siro-vasti* is often done without adopting the above mentioned preliminary measures. It is certain that the treatment will give far better results if the patient has been previously subjected to the preliminary purification which aims at detoxication.

The process of the treatment is one of allowing medicated oils to remain on the head for a prescribed period. For this purpose a bandage is run round the head of the patient over the forehead going over the ears and eyebrows.

The bandage is made thus. A strip of moderately tough, clean and dry cloth about three fingers breadth and of sufficient length to go six or seven times round the head of the patient, is smeared on both sides with a paste of black gram powder (free from the black husk) prepared with hot water. Cold water should not be used in preparing the above paste, as it may cause severe disorders in many cases. The cloth impregnated with the paste is then wound round the head, passing over the ears and over the forehead leaving a finger space between the lower edge of the bandage and the eye-brows. The bandage should not be so tight as to give the patient any uneasiness or 'head-ache, but should

only be just tight enough to prevent the oil oozing out through the folds of the cloth. Over this is placed a cap-like contraption but without a top, made of moderately flexible ox's or buffalo skin, preferably freed of hair. It should be about twelve fingers high and without any cover at the top and fitting perfectly well round the head of the patient with the smooth side of the skin for its inside. Now another band of cloth prepared as above is again bound over the lower end of the cap, passing over the first band. This is to fix the skin cap in position and to prevent the oil leaking out at the junctions.

The prescribed medicated oil is warmed to body temperature and poured into this cap. This is done with the patient sitting on an ordinary chair with an upright back; a stool may be used instead, if the duration of the treatment is short. The oil is poured on the head till it rises and remains at a level of an *Angula* (one finger space) or about $\frac{3}{4}$ of an inch above the top of the skull, and allowed to remain there till mucoid discharge oozes out of the mouth, eyes and nose of the patient. In certain diseases and occasionally on the first one or two days of the treatment this discharge may fail to appear, in which case, the time limit may be as follows:—10,000 *Matras* for diseases born of vitiated *Vata*, 8000 for vitiated *Pitta* and blood, and 6000 for *Kapha* born diseases. If the person for whom the treatment is done, is not suffering from any

particular disease but is done only as a recuperative measure, the oil has to be kept on the head for a period of 1000 *Matras* only. The Sirovasti treatment is generally done towards the evening. It may also be performed at night according to the discretion of the physician. This treatment may be continued for three, five or at the most seven days, taking into consideration the nature of the disease and the general health of the patient.

After the process, the oil is removed from the head by mopping out with a piece of cloth. Soon after the oil is removed, the soles of the feet, the palms of the hand, the shoulders and behind the ears are to be gently rubbed for a minute or two with the hands of the attendants till those parts are just warmed. After this, the patient is either fanned for a short time or exposed to gentle breeze for a while, say five minutes. Now fresh oil is applied to the head as well as to the body and the patient bathed in hot water. He is not

विशेषतो वातजेषु विकारेषु दशमात्रासहस्राणि । पित्तरक्तजेष्वष्टौ ।
पङ्कफजेषु । सहस्रमरोगकर्मणि । ततोऽपनीते स्नेहे विमुच्य वस्ति
शिरसः स्कन्धग्रीवापृष्ठललाटादीन्यनुसुखं मर्दयेत् । उष्णांबुना स्नातं च
यथार्हं भोजयेत् । स्नेहोक्तं चास्याचारमादिशेत् । एव त्रीणि पञ्च सप्त
वा दिनानि योजयेदिति ।

(Sangraha. Sutra ch. 31.)

allowed to bathe by himself; the attendants must bathe him. The water for bathing purposes should be boiled with certain medicinal herbs and cooled. During the treatment as well as for an equal number of days after it, all the restrictions as for *Pinda-Sweda* must be observed.

This treatment is highly efficacious in *Prasupti* (a kind of disease born of vitiated Vata, in which, sense of touch is lost for parts of the body and attended with frequent horripilation and pricking sensation—“pins and needles”), *Ardita* or facial paralysis, insomnia, insanity, dryness of the nostrils, mouth and throat, glaucoma, severe head-aches, hemi-crania, burning sensation of the head and various other diseases of Vatic origin. It also improves power of vision, memory and mental faculties.



CHAPTER V.

SIRASSEKA or DHARA.

SIRASSEKA is one of the many special types of treatment widely practised in Malabar, for diseases of the head. In classical medical literature, one meets with casual references to this as well, but details are not available from any of them.¹

Sirasseka otherwise called *Dhara* is the process in which medicated oils, milk or butter-milk, is poured in a continuous stream on the head, especially on the forehead, in a specific manner.

1. पैतै घृतं पयः सेकाः शीतालेपाः सनावनाः ।

चन्दनोक्षीरयष्ट्याह्ववलाव्याघ्रनखोत्पलैः ॥

क्षीरपिटैः प्रदेहः स्यात् शृतैर्वा परिषेचनम् ।

(Charaka Chikitsa. ch. 26)

वातघ्नसिद्धैः क्षीरैश्च सुखोष्णैः सेकमाचरेत् ।

(Susruta Uttara ch. 26)

शिरोभितापेनिलजे वातव्याधिविधिं चरेत्

वातघ्नदंशमूलादिसिद्धक्षीरेण सेचनम् ।

(A. Hridaya. Uttara ch. 24)

The patient is made to lie down in the wooden basin, specially prepared for such kinds of treatment, after first anointing his head and body with suitably medicated oils. His head rests in a slightly elevated position, preferably on a pillow. As in the case of the other treatments, mentioned here, he has to perform certain sacred rites, before the treatment is started. The anointing of the oil is generally done, at first by the physician himself and then by the attendants all over the body. The oils for the purpose should be medicated according to the nature of the disease, the patient is suffering from.

For the treatment two attendants are needed; one for supporting the vessel containing the liquid to drip on to the forehead of the patient, and the other for collecting the liquid that falls from the head of the patient and returning it back to the vessel wherefrom the liquid is to drip.

A wide mouthed earthen-ware vessel of a capacity of three *prasthas* and contrapted in such a way (See description of accessories. Sect: viii) as to allow steady dripping of the liquid poured

पित्तरक्तसमुत्थानौ शिरोरोगौ निवारयेत् ।

शिरोलेपैः ससर्पिर्जैः परिपेक्षैश्च शीतजैः ॥

क्षीरेक्षुरसधान्यः स्त्रग्मस्तुक्षौद्रसिताजलैः ॥

(Susruta. Uttara. ch. 26)

into it, is hung by means of suitable cords, either from the roof of the room or other supports so that the end of the fibre-wick hanging from its bottom will be about four finger spaces (three inches) from the forehead of the patient. The liquid chosen to suit the case is then poured into the above vessel and is made to flow on to the upper part of his forehead. The vessel is kept refilled with the drippings collected from the sink in the wooden basin in which the patient lies down.

The process is continued for one and a half hours; the patient is to remain in the lying posture alone (on his back) throughout the period. This treatment is carried on daily for a period of seven to fourteen days, according to the nature of the disease and the physical condition of the patient. Generally the treatment is done in the morning hours, preferably between 7 and 10 A.M.

All the restrictions and diet stated in the case of Pinda-sweda must strictly be observed during the days of the treatment as well as for an equal number of days after it.

1. THAKRA DHARA.

The following is an abstract from the book 'Dhara Kalpam'. The teaching though not

widely known is of the utmost importance in this type of *Dhara*.²

Forty *palams* of the dry endocarp of Amalaka fruits (*Embilica Officinalis*) is boiled with nine *prasthas* of pure water till reduced to a decoction of one and a half *prasthas*. To this is added an equal quantity of butter milk (butter freed) made from fresh boiled cow's milk fermented overnight. This mixture is used for *Dhara* for the head, the patient being anointed previously with the prescribed oil on the head and body.

The following method is in general practice in Kerala; but is not found mentioned in ancient medical literature.

Two *prasthas* of cow's milk diluted with 8 *prasthas* of water is boiled with 2 *palams* of skinned and crushed tubers of *Musta* (*Cyperus rotundus*) tied in a muslin bag, till reduced to the original quantity of milk taken viz. 2 *prasthas*. This is then removed from the fire, the bag of medicament taken out and squeezed well. When

2. धारायास्त्वेकवर्षातपहिमपरिशोषादिशुद्धप्रकीर्णम्
 धात्रीप्रस्थ सपादं भिषगव पटुधीस्सन्त्यजेत बीजमस्याः ।
 उत्क्वाध्याष्टादशाख्यामितकुडुवजले पटुभागावशिष्टम्
 तत्तुल्यं चाम्ळतकं विधिरिति मुनिभिः प्रोक्त आत्रेयमुख्यः ॥
 (Dharakalpa)

cool, this prepared milk is fermented by the addition of a little sour butter milk over-night. Next morning the now fermented medicated curd is churned, sprinkling over with one prastha of decoction derived by boiling and reducing 4 *prasthas* of water with 4 *palams* of the dry endocarp of Amalaka fruits, till all the butter is completely removed. The mixture of butter milk and decoction thus obtained is used for *Dhara*. In this case also, the patient is previously anointed on the head and body with the respective oils as prescribed by the physician.

Effects of Thakra Dhara.

After the course of *Dhara*-treatment the patient should take regularly, for a month or so, the medicated ghee specially prescribed for his case.³ This *Dhara* cures premature grey hair, fatigue, infirmity and emaciation, head-ache, lack of vitality, pricking pains of the palm and sole, diabetes, lack of proper functioning of the limb-joints, pains in the chest, heart diseases,⁴ disgust for food, indigestion, dyspepsia, and diseases of

3. धारायाश्चावसाने निजगदशमनप्रोक्तसर्पिश्च सेन्यम् ॥

4. Is Hridroga heart-disease? I doubt. I take it to be gastric and allied troubles from the symptomatology.

the eyes, nose, throat and ears.⁵ This *Dhara* also alleviates the derangement of the three *Doshas* and improves the power of all sensory organs.

Other drugs such as dried pepper (*Piper Nigrum*), *Yashti-madhu* (*Glycyrrhiza glabra*) or the green stalks of *Tamarind* leaves etc. may be used for boiling with the milk for the butter-milk. The choice of the drugs depends upon the nature of the disease the patient is suffering from.

2. KSHIRA DHARA.

This is generally used for cases of insanity, brain-fag, sleeplessness, burning sensation of the head and certain classes of head-ache.

Two *prasthas* of cow's milk is diluted with 8 *prasthas* of water and in it is put 1 *pala* each of the root of *Bala* (*Sida cordifolia*) and tubers of *Satavari* (*Asparagus recemosus*), all well washed, crushed, packed loose into a muslin bag and tied up and boiled over a gentle fire till the quantity

5. केशादीनां च शौक्ल्यं क्लममपि तनुतां दोषकोपं शिरोरुक्
वाधामोजक्षयं तत्करचरणपरिस्तोदनं मूत्रदोषम् ।
सन्धीनां विश्लथत्वं हृदयस्फुरन्ती जाठराग्नेश्च मान्द्यम्
धात्रीतक्रोत्यधारा हरति शिरसि वा कर्णनेत्रामयोधम् ॥

(Dharakalpa)

is reduced to the bulk of milk originally taken.⁶ When cool enough to handle, the bundle is taken, squeezed and removed leaving the milk for use. This is now allowed to cool, care being taken not to allow "skin" to be formed on the top. To this end the milk is occasionally stirred till completely cooled. It is then diluted with an equal quantity of fresh tender cocoanut-water, and the material for dhara is ready. Here also the head as well as the body of the patient should be anointed with medicated oil, specially prepared for him, before actual dhara is done.

There are variations in the make up of the material for dhara; some times, the milk is used without being diluted with cocoanut-water, sometimes the medicines cooked with the milk may differ &c. These variations are based on the nature of the disease to be treated.

6. The following is the formula for preparing milk for Dhara and other purposes.

द्रव्यादष्टगुणं क्षीरं क्षीरातोय चतुर्गुणम्
क्षीरावशेषः कर्तव्यः क्षीरपाकेत्त्वयं विधिः ॥

(Chandrata)

3. KSHIRA DHARA WITH HUMAN BREAST-MILK.

This variety of Dhara is especially suited for severe cases of *Typhoid fever* * in place of ice generally used by Allopathic practitioners for cooling the head.

Human breast milk (about $\frac{1}{2}$ to 2 prasthas) is mixed with a little powdered camphor prior to application, care being taken that the milk is used as soon as it is obtained so that there will be no chance of fermentation. It should also be quite cold. Unlike other *Dharas*, the patient, in this case is not anointed with any medicated oil either on the head or on the body. After doing the dhara for one or two hours according to the particular case, the head of the patient is well wiped, the dampness being removed with a clean dry piece of cloth, the Rasnadi powder rubbed on the head to prevent penetration of dampness to the head and the patient allowed to rest. This treatment is good for maniacal excitement in typhoid fevers as well.

4. TAILA DHARA.

It is generally done in cases of chronic headaches and various sorts of diseases of the head born of vitiated Vata (sinus troubles).

* Also useful for fevers in a "typhoid stage"

Prepare a decoction with 16 palas of the root of Bala (*Sida cordifolia*) crushed and boiled in 16 prasthas of water and reduced to four. This decoction is strained well and to this is added 4 tolas of the paste of Bala root and one prastha of pure sesamum oil. Boil this mixture over a slow fire and till the residue or Kalka, as it is called, acquires a semisolid (wet clay) condition. One prastha of pure cow's milk is now added and the boiling continued till Kalka acquires the consistency of loose grains, or sand. The vessel is now removed from the fire—care being taken not to continue boiling any further—and the oil is immediately separated by filtration. When quite cold it is used for Dhara on the head.

Other oils suitably medicated with appropriate drugs according to the needs of the case, may also be used. In certain cases pure cow's ghee is used in place of sesamum oil for preparing the "oil".



CHAPTER VI.

SIRO-LEPANA.

SIRO-LEPANA is also one of the special types of treatment prevalent in Kerala. In some of the classical Ayurvedic works like Charaka and Ashtanga Hridaya one meets with references to this form of treatment, but detailed accounts are wanting.¹

It is a measure consisting of application of pastes of certain medicinal herbs and drugs to the head. The method of preparation and application of the paste are as follows:—

One *kuduba* of the dry endocarp of *Amalaka* (*Embilica Officinalis*) fruit is taken and boiled

नतोल्पलं चन्दनकुष्ठयुक्तं शिरोरुजायां सधृतः प्रदेहः ॥

(Charaka. Sutra ch. 3)

पित्तरक्तसमुत्थानौ शिरोरोगौ निवारयेत् ।

शिरोलेपैः ससर्पिष्कैः परिपेकैश्च शीतलैः ॥

(Susruta Uttara ch.26)

शिरोभितापे पित्तोत्थे स्निग्धस्य व्यधयेत् सिरां ।

शीताः शिरोमुखालेपसेकशोऽनवस्तयः ॥

(A. Hridaya Uttara ch. 24)

with two *kudubas* of pure cow's buttermilk diluted with an equal quantity of water. When the liquid is almost fully evaporated, the vessel is removed from fire and the material is ground into a smooth paste on a flat mortar (kitchen grinding-stone), care being taken that no water is added during the operation. Some soak the *Amalaka* fruits (removing the seeds) overnight in undiluted buttermilk and the next morning grind them into a paste. Both the methods are equally satisfactory.

The patient, after having performed certain sacred rites as in other treatments, is anointed on the head and body with medicated oils prescribed for his particular disease and the *Amalaka* paste is liberally applied all over the hairy parts of the head (except the face and forehead) to a thickness of $\frac{1}{4}$ to $\frac{1}{3}$ of an inch.

After applying the paste, the applied parts of the head are covered over with green banana leaf made pliant by heating over live charcoal or fresh lotus leaf and tied. After an hour and a half, the covering opened and the paste removed and head well rubbed over with a dry cloth to remove the oil. The patient is once again anointed on the head with the same oil as before. Soon after this he is allowed to bathe. For bathing, water, boiled with *Amalaka* fruits (dry) *Andropogon Muricatus* (useeram and *Hriberam* and cooled, is used for the head and warm water for the body.

This treatment may be repeated daily for a week to a fortnight according to the nature of the disease. During this period and also for an equal number of days afterwards, the patient should maintain a strict dietary and regime as advised by the physician.

This treatment has the same effect as in Thakra Dhara though to a lesser extent. It improves the power of vision very much and is also very efficacious in insomnia or sleeplessness. However this should not be practised on patients suffering from nervous disorders of any kind.

Prior to this treatment, it is advisable either to shave the head or to clip the hair close.



CHAPTER VII.



DIET & REGIME.

It has been observed that, practically without exception, the average individual who has given little or no thought to the subject of diet, regimen and conduct of life, is inclined to make errors in regard to these unless specially cautioned.

The most important thing that should always be borne in mind by all those who wish to undergo any of the treatments mentioned here, is that unless one is extremely careful to take proper preparatory measures the results are apt to be not to his entire satisfaction.

One week before the actual treatment begins the patient may be given a daily dose of the proper medicines to ensure easy evacuation of the bowels, as a preparatory measure. This would effect a proper and satisfactory cleaning of the alimentary tract and thereby ensures the absorption of the active food principles into the system.

Though the methods of treatment given here are of different types and having different advantages, yet the course of diet, regimen and conduct

of life as detailed below are the same for all without exception and irrespective of the disease the patient is suffering from. They should be observed if the best results are to follow.

All restrictions should be fully observed during the course of the treatment and for an equal number of days after it with regard to diet as well as physical and mental exertion. For drinking purposes water boiled with *Dhanyaka* (Coriander), dry ginger and Cumin seeds and cooled to a lukc-warm temperature may be used¹. For washing and ablution purposes too, warm water alone should be used. The patient should abstain from sexual intercourse as well as from any thought or deed that may excite sexual desire. Suppression of the urgings of nature, physical exertions, mental excitements such as anger, grief &c., and exposure to cold, dew, sun, wind, smoke or dust should also be avoided. Riding on elephants or horses, walking, speaking too long or too aloud and such other actions that may give any strain to the system must be avoided. Sleeping during day-time, keeping awake at night, sitting for a long time or standing continuously for long periods must also be avoided. It is also advisable to use a pillow which is neither very high nor very low, during sleep at night. In this

1. For details see foot-note on page 25.

connection it may be mentioned that sleeping with a very high or low pillow is always forbidden, as it may lead to head-ache, nasal catarrh and pains in the neck.¹

During the course of the treatment the patient should be cheerful and happy and should avoid wearisome exertions, distasteful diet or excessive indulgence in tasty foods. He should wear clean dry cloths and may have lepanas of sandal wood paste on his person.

उष्णोदकोपचारी स्यात् व्रद्धचारी क्षपाशयः ।

न वेगरोधी व्यायामक्रोधशोकहिमातपान् ॥

प्रवातयानयानाध्वभाष्यात्यासनसंस्थितीः ।

नीचात्युच्चोपधानाहःस्वप्नधूमरजांसि च ॥

यान्यहानि पिवेत्तानि तावन्त्यन्यान्यपि त्यजेत् ।

सर्वकर्मस्वयं प्रायो व्याधिक्षीणेषु च क्रमः ॥

(Ashtanga Hridaya Sutra ch. 6)



THE RIGHT KIND OF FOOD.

Regarding food restrictions, one should have only such dietary as are relishing, taking care not to use any contra - indicated by the disease; they should also be easily digestible. Food must be taken at regular intervals. Food materials that are liquid in form, hot and those that do not cause *Vidaha* should be prepared as far as possible. While the quality of the food taken is thus restricted the quantity taken is also of the utmost importance. One should abstain from eating the moment he feels nearly satisfied. Generally it may be said, that only half the capacity of the stomach is to be filled with solid food, One fourth with liquid and remaining one fourth left empty.² This quantity will make one just satisfied. Food stuffs that are either too spicy or too acid should always be avoided.

A well balanced diet with the proper amount of protein, Carbohydrate and fats is most necessary. Protein is abundant in peas, beans and other vegetables rich in nitrogen, and milk

2 अन्नेन कुक्षेद्द्विंशौ पानेनैकं प्रपूरयेत् ।

आश्रयं पवनादीनां चतुर्थमवशेषयेत् ॥

(Ashtanga Hridaya Sutra ch. 8)

cheese and nuts. If accustomed there is no harm in using meat of the Jangala variety, once a day. Every second day or twice a week would be better for most people. The meat should either be broiled, boiled or baked and not fried as it will sometimes cause digestive disorders. Veal, pork, blue fish and eels should be avoided as much as possible, as they contain too much of fat and are likely to prove indigestible. Milk should not be used with meats or other protein, even though it contains a considerable amount of protein.

It would be better to avoid as far as possible all demineralised foods such as white bread, white crackers and other white flour products. In their place should be used whole wheat bread, whole wheat crackers, and other whole wheat products. Also scoured oat-meal, polished rice, tapioca, yam, sweet potato, cornstarch and cornflakes, chillies and tamarind should be condemned, and in their stead unscoured whole oatmeal, half polished or brown rice, whole corn meal mush, plantain fruits, *Amorphophallus campanulatus*, Black pepper, bitter gourd, snake gourd and other foods containing the calcuim, magnesium, sodium iron, potassium, silica and other vital mineral salts should be used.

While these cereals and cereal products are protein foods to a considerable extent; they are also carbohydrate and fat foods as they contain

the various primary food elements in a well balanced form.

The list of satisfactory health promoting fats is small. Cream, butter and ghee head the list in digestibility and value. Then there are coconut oil, gingelly oil and ground nut oil. Animal fats should be used sparingly unless prolonged experience has proven them to be beneficial in the particular case.

Fruits, especially ripe plantain fruits, Pomegranates, oranges, grapes and Amalaka fruits may be eaten, not only for the mineral salts they contain, but also for the stimulating effect these fruits have upon the liver and other organs of excretion.

AVOID CONSTIPATION and AUTO-INTOXICATION.

It would be well to mention here that the main reason for low vitality and lack of resistance is auto-intoxication from intestinal absorption of waste (toxic) products, due to constipated bowels. In most of the patients suffering from chronic disorders Auto-intoxication is present.

This condition can be very readily diagnosed, the main symptoms being headache, dizziness, drowsiness, weariness, muscular weakness, nervous irritability, flatulence, foul stools, bad breath, offensive perspiration, irregularities of appetite, furred tongue, sleepiness, sleeplessness

or disturbed sleep. If any of these symptoms are present in any individual case it can mostly be ascertained that the patient has constipated bowels.

The predisposing cause of all these troubles is constipation. Constipation arise from over eating or eating at irregular intervals or inability of the digestive organs to take care of the food intake and to convert it into easily assimilable and nourishing elements or inability to expel the waste products regularly and in requisite amounts.

However, constipation is one of the symptoms that is apt to develop when these treatments are taken, regardless of the original condition of the bowels. This is mainly due to the restricted diet and exercise.

Under such conditions it is necessary to have regular and adequate evacuation of the bowels. Even if these symptoms are not present it is very essential that the bowels be stimulated or rather adjusted to move regularly, during the course of the treatment by the use of a laxative such as "Gandharvahastadi Kashaya" so as to ensure satisfactory cleaning of the Alimentary tract.

Whether the evacuation of the bowels is accomplished by diet, by the enema, by the liberal drinking of water, by taking in of laxative decoctions or by the use of unctuous medicated substances is more or less immaterial but one should rely regularly upon any such method as

the administration of suitably prepared decoctions, during the treatment.

USE OF BEVERAGES.

All stimulants should be avoided as far as possible. Such things will only help to be active and buoyant temporarily and then fall with greater force and reaction.

SHOULD WATER BE DRUNK?

The question is very often asked as to whether or not it is desirable to drink water while undergoing these treatments. There can be only one answer to this; Let the appetite be the guide. If you feel thirst and crave water, by all means drink it. But however, in consideration of the fact that proper diet is to be maintained in order to avoid untoward results, boiled water should be used for drinking purposes. The water for drinking has to be boiled with Dhanyaka (Coriander) Sunthi (dry ginger) and Jeeraka (cumin seeds). This water will also help to promote proper digestion of the food.

For an average person drinking from six to ten glasses of pure cool water every day, preferably between meals is necessary. The best time to drink water is during meals, with possibly one or two glasses at each meal.

If drinking of much fluid in the evening tends to break sleep by getting on to urinate it

would be well to avoid drinking water after supper at night, so as to give the kidneys as little to do as possible during the night, though a definite thirst should be satisfied regardless of time of day or night.

THE CLOTHING.

It is not at all justifiable in swathing oneself in heavy clothing practically impervious to the passage of air. Decently light clothing should be worn, even in the coldest weather. This will permit the free entrance of fresh air to the skin cells and facilitate the liberation of the noxious gases thrown off by the skin, the retention of which will poison the system just as surely as would the swallowing of the same quantity of poisons.

By wearing reasonably light cloths the circulation of blood in the skin tissues is improved, the oxidation processes of the body will be assisted, a more equable degree of warmth will be maintained and as a consequence more food will be conserved and utilised, because the digestive and assimilative processes will be greatly improved.

Many people are prone to jump into heavier undergarments as the slightest suspicion of cold. Having done so, they render themselves more vulnerable to attacks of cold, influenza, rheumatism and other troubles, because the effect of the

heavy garments is to create an undue amount of heat. And it is a fact where the body is supplied heat without effort it will not manufacture its own heat. As a result the circulation will become less vigorous and therefore the elimination of waste products will be defective and deficient.

By these reasons it is always advisable to wear such garments as would keep the skin in a state of normal activity. If more heat is necessary and if one is very weak light warm cloths such as silk or flannel may be substituted for cotton.

EXERCISE AND RECREATION.

One of the foremost essentials of right living is exercise. The main object of exercise is to improve the circulation and general nutrition by developing better breathing power and general health.

Now during the course of these treatments exercises of all forms are strictly forbidden, for the body is undergoing a transitional change and reconstruction. At that time the body is in such a condition as it cannot endure the slightest exertion both bodily and mental.

Exercise will tend to aggravate the condition where there is complete exhaustion of vital forces; where there is neurasthenia and neuralgia to an extreme degree, where the muscular condition of

the heart in dangerously diseased; whenever movement of the limbs and muscles excites considerable 'pain, especially of an inflammatory nature; where there is fever, as in tuberculosis and other acute illnesses; and when the blood-pressure is excessively high. But, practically in every other instance if strength and general condition permit some light exercise when taken with proper care and caution, will be of some advantage.

If a particular condition necessitates a complete "rest cure" in bed, it is advisable to take exercise only in the form of passive motion or stretching and tensing of the various muscle groups while lying in bed, when there is a "muscle hunger".

Those who are taking any of these treatments for general upbuilding, without any serious physical 'disorder, may resort to some sort of light exercise for an hour or so, provided there is no distress during or after the exercise. At times one may feel a "muscle hunger" which passive motion and stretching of the limbs do not fully relieve.

In these cases, as well as in any other where it is apparently safe, one may take a short walk in the afternoon, or before retiring; if strength and general condition permit. Such light exercises will hasten the progress of the cure by stirring the sluggish circulation and the nerves. Care must be taken however, to stop
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the exercise, short of the point of actual fatigue, to prevent disturbances and mishaps.

DON'T READ TOO MUCH.

Many people are not content to relax and take rest. They always wish to be occupied every waking moment in some way or other. Generally if not otherwise engaged they insist upon reading. Reading uses up a certain amount of energy. During the course of treatment instead of wasting energy by reading or talking that energy may be utilised in building up healthy tissues and restoring the normal functional activities.

While I can heartily approve of reading for diversion, I cannot too strongly recommend "exhaustive reading". By the term exhaustive reading I mean the kind of reading done by certain individuals who get hold of a book and who are not content to lay it away until they have finished it, or else until they are so tired and sleepy that they can no longer hold their eyes open. This sort of reading is worse than none at all. It should always be remembered that the function of seeing, translating the characters or better into ideas, and the conveying of these ideas to the mind uses up much energy.

If you must read take it easy. Select some light material for reading, and then do not read continuously or desire to finish the book on schedule time. Read only for a few minutes

at a time. Then lay it aside until you are impelled to pick up the paper or book again. There is no harm in reading of some dry, light non-exciting paper or book, to change the trend of thought and bring about physical and mental relaxation.

PLENTY OF FRESH AIR.

Provision should be made for securing plenty of fresh air. Except in extremely cold weather, or during heavy storms, at least one window of the living and bedrooms should be opened wide. Or, better still, two or three windows, especially if situated on the same side of the house or in right angle walls so as to avoid drafts over the bed, should be open, to have a free circulation of air in the room at all times. Never remain in rooms with doors and windows shut.

It cannot be emphasised too strongly the inestimable value of fresh air, day and night irrespective of the seasonal climatic changes, to anyone afflicted with diseases of Vetic-origin.

HOW A HOPEFUL MIND HELPS.

It should go, almost without saying that a cheerful contented frame of mind is a decided asset in the ultimate success of any form or treatment — either internal administration or external application of medicines.

Under the cheerful influence of hope and confidence all the normal body secretions are increased and physiological functioning is stimulated.

The cure will be greatly hastened if a cheerful, confident frame of mind is preserved, and all wearisome exertions are avoided during the course of the treatment.

PLENTY OF SLEEP.

Sleep is, next to proper food, the greatest reconstructive factor we have, for, it is only during sleep that the final processes of assimilation are completed. It is during these hours that the assimilated pabulum from food digestion is converted into active living vital tissues and cells. Therefore uninterrupted proper sleep is essential. Six to eight hours sleep a night is necessary for complete rehabilitation of wasted energy and reconstruction and rebuilding of broken down tissues, for most people. Even ten hours' sleep is not too much if one is inclined to be nervous. Really speaking it is quite impossible to get too much of sleep. For when the body and mind are thoroughly rested one will surely wake up, refreshed and energetic. One could not sleep any more even if he wanted to.

Sleep in a well ventilated room, and in a separate bed is always recommended for, the restlessness of one sleeper is likely to affect the other,

and the more profound the sleep and least disturbed it is, the quicker the recuperation and the more good one will get out of it.

REFRAIN FROM SEXUAL INDULGENCE.

It should always be remembered that when the system is below par, and when every effort is being made to bring it up to normal, the vital organs of our body should have the most complete rest it is possible to obtain. It would be well not to dissipate any of the precious energy that is needed for the rebuilding of damaged tissue or starved cells of the body by giving way to what might seem perfectly natural impulses for sex gratification. It is said that during the course of these treatments one should abstain completely from sexual intercourse as well as from any thought or deed that may excite sexual desire. If the nutriment that goes into the formation of semen and sperm cells is permitted to seek its own natural channel, according to the laws of selective affinity, the brain and nerve cells will benefit by their conservation.

At times it is natural that one may feel to use up some of the vigour and vital energy that generally follows the liberal feeding on highly nourishing food. In these cases he may take a short walk where it is apparently safe and if strength and general conditions

permit, or occupy the mind in some constructive way. A word to the wise may be sufficient in this respect.

WARM BATHS HELPFUL.

One of the most practical means of helping to secure relaxation is the protracted warm bath taken at a temperature a few degrees above body heat, or, at most, at a temperature not exceeding 110 degrees Fahrenheit.

The effect of this bath is really marvellous. It helps to soothe the nerves, increase and equalise the circulation, promote a free excretion through the pores, and causes a general relaxation of all the tissues and organs of the body. The warm bath is not in the slightest degree weakening, as so many erroneously believe, though a hot bath, too long continued, often has this effect.

The daily warm bath is of the most decided advantage in bringing about the best results, during the course of the treatment. Especially in almost all conditions characterised by pain and soreness are these warm baths valuable. They will promote a better circulation of blood and the pains are eliminated more rapidly and a better functioning ability is brought about.

In this connection it should be borne in mind that cold water baths should never be adopted, during the treatment.

WATER FOR BATH.

In all the forms of treatment mentioned before, the water for bathing the patient is to be prepared as follows:-

Generally the water is boiled with one or more of the following medical herbs as required and then allowed to cool.

Leaves of *Sigru* (*Pterygosperma moringa*), *Eranda* (*Recinus communis*), *Karanja* (*Pongamia glabera*), *Surasa* or Holy Basil, *Sirisha* (*Mimosa sirissa*), *Vasa* (*Adhatoda Vasika*), *Vamsa* (*Bambusa Arundinaceae*), *Arka* (*Calotropis gigantia*), *Malati* (*Jasminum grandiflorum*), *Deergha-vrinta* (*Bignonia Indica*), *Krishna Dhattoora* (*Datura Nilhummatu*), *Panasa* (*Artocarpus Integrifolia*), are some of the commoner materials used.

The leaves of these plants (as are obtainable) are cut into small pieces and boiled with 30 times their weight of water till reduced to one half of the original quantity, when it may be set aside for a day to allow the active agents in the leaves to infuse into the water. A third or fourth part of this water may be removed into another vessel and set aside to cool for use on the head. The patient is always to be bathed by the attendants. For removing oil from the head the paste prepared from the powders of black gram or

green gram with hot water may be used, while such oil-removing substances as Soap bark, powder of the bark of Sirisha tree or any of the above mentioned powders may be used for removing oil from the body.

The head should be bathed first and wiped dry with a clean dry towel; and then the body. For washing the head, the water should be nearly cold; when poured on the head the patient should not feel any chilliness. Hence it is advisable to have the water for the head at body-temperature. Water for washing the body should be pleasantly warm. Hot water should never be used for the head; by so doing the hairs tend to fall off and it is also bad for the eyes. In cases of Vata excitations affecting the head, pleasantly warm water may be used for the head as well; but this only under medical advice.

The following is the formula for preparing water for bathing purposes.

स्नानसलिलकषायं भर्द्रभागावशिष्टमिति ।

स्नानसलिलकषाये ऽ न्यात्त्रिंशत्गुणोदकम् ॥ (Bhoja)

THE BEST TIME FOR THE TREATMENT.

Probably the best time of the year for all of these treatments mentioned herein is the month of July and August. At this time of the year the climate is almost even and the body is in such a condition as to endure the reactions of the treatments. However, judging by experience, with various cases treated the year round, I believe that these treatments can be resorted to at any season of the year with practically uniform benefits. If the physician recommends and if you find that you require the treatment, do not hesitate to undergo it because the diseases can be cured easily at the beginning stage if properly treated. Resort to it at whatever time of the year you need it, regardless of season, and expect favourable results.

HOW LONG SHOULD THE TREATMENT BE CONTINUED.

It is natural to ask how long should the treatment be continued. To this the answer is, the longer the better. That is, until all the symptoms have disappeared—at least the most troublesome and significant symptoms, or if for any reason this is impossible, then until they have been greatly relieved. In some cases proper medicines have to be taken in and in others the treatment may have to be

repeated several times alternated with rest, until complete recovery is effected. In such cases it is customary to have the patient under treatment for seven or fourteen days followed by two to three months rest and diet, after which the treatment is resumed again if necessary. One should always remember that the body requires time to overcome the injuries of years of wrong living, and because health does not follow a few days of the treatment, it must not be considered a failure. It must be repeated over and over again at least once or twice a year until all signs of the disease have disappeared and perfect health is attained. The principle of the treatment is correct and the results are uniform if the method is carefully and correctly followed.

This kind of repetition of the treatment will not only prevent the symptoms of the disease from returning, but it will materially help the general health and assist greatly in body-building.



CHAPTER VIII.

MISHAPS DURING THE TREATMENTS.

It should be realised that one undergoing any of these treatments has little time for other occupations, but if the highest beneficial results are expected, nothing should be allowed to interfere with the treatment. It should be further stressed that social obligations should never interfere with a health-restoration programme.

THE REACTION OF THE TREATMENT IN RHEUMATISM.

It has been noted in many cases that one of the most prominent reaction following the inauguration of the treatment is found in rheumatic conditions. Usually, a few days after starting treatment, there may appear a return of the old symptoms, the pain most generally manifesting in the area in which it originally appeared itself. If the patient persists in the treatment, paying no considerable attention to the return of his pain, the attack usually disappears within a few days. Then again within a short time a second attack may come, but less pronounced than the first, and lasting only for a shorter period.

In addition to pain various other symptoms such as stiffness and rigidity of the joints, feeling of weakness and lethargy or sleeplessness may arise while one is undergoing the treatment.

All the symptoms manifested are indications of the cleaning and rejuvenation which the system is undergoing, and these do not be taken as a sign that the treatment is to be discontinued.

The reason for these ailments to manifest is that the blood circulation is greatly increased, while yet the blood is in an impure state and is loaded with toxins. The process of the treatment is such as to excrete these toxins making the metabolism working vigourously due to the increased circulation of blood into the tissues in which it had been previously rather sluggish. In the healing process it is only natural to expect that the symptoms which have been previously experienced will become manifest as the formerly diseased and abnormal tissues and structures of the body are undergoing alteration. In this connection it should be remembered that an irritation of a certain nerve or tissue will produce a certain symptom as a reaction, in the process of stimulation to normal activity. The method of treatment cannot be considered as a suppressive one. The mode is such as to give an opportunity to restore from an existing condition back through the different phases of abnormality to proper health and normal functional activities for the various tissues and organs of our body.

In many cases patients will be able to undergo the treatment without a return of any of the symptoms that have been previously manifested or even if any symptom develops, without any apparently adverse development. They will progress steadily in overcoming the specific condition or conditions for which the treatment is taken, until their health is restored to normal. They may be considered as fortunate individuals, usually where this steady progress is possible there is not severe or chronic physical abnormality.

Where these symptoms develop, then also the individual can consider himself extremely fortunate, for it shows that the particular treatment is not only producing a favourable reaction in the system, but also that the vitality of the body is sufficient to bring about this reaction with the proper aid.

When these symptoms develop, the main thing I wish to emphasise is that the treatment and the diet should be continued steadily and without interruption with care and caution, unless they persist for about a week, or are steadily increasing in severity.

In case these symptoms develop after a week or in case fever accompanies them the treatment may be discontinued and proper medicines ordered for internal administration as well as for external application if necessary.

By adhering to this plan the body will be purified, rejuvenated and restored to a high degree of health that will be permanent so long as the mode of living is such as to preserve the normal functions of the various organs.



CHAPTER. IX.

APPARATUSES AND ACCESSORIES.

TAILA-DRONI.

The Taila Droni or wooden bath-basin for the patient to lie on during the course of some of the special treatments mentioned here, should be made according to the diagram and directions given below.¹

It is better wrought from a single piece of wood 11 feet 9 inches by 2 feet 9 inches by

1. *Note:*—The measurements of the Droni given above are in accordance to the *pramana* given hereunder. But if required the Droni may also be constructed according to the directions given in various other works.

द्रोणी हस्तचतुष्कदीर्घकरमात्रव्यासतत्पादमा-

त्रोद्यत्भित्तिर्युता दृढा समतला पादान्तरन्ध्रा वह्निः ।

शीर्षस्थान इहोन्नर्तककरमात्रातानविस्तारका

निम्ना किञ्चन मध्यतश्च चरणैर्हस्तैश्च युक्ता दृढैः ॥

(Dharakalpa)

9 inches. From either end mark off a length of 9 inches and carve out the four rounded handles near the bottom at the four corners, each having a diameter of two inches. Leaving a margin of $1\frac{1}{2}$ inches width all round scoop out the whole surface of 10 feet by two feet 6 inches until the margin around stands $1\frac{1}{2}$ inches above it every where. Then the inner space is divided into two main compartments; the anterior compartment or the head end having a space of 2 feet 6 inches (including a cross ridge) by 2 feet 6 inches and the posterior compartment or the body portion having a space of 7 feet 6 inches by 2 feet 6 inches. Now in the anterior portion mark off a length 2 feet $4\frac{1}{2}$ inches from the inner edge of the margin at the border and draw a line across at the point of the marking. Beyond this, towards the leg end draw another line parallel to this at a point $1\frac{1}{2}$ inches from it. The space between these two lines is for a partition ridge for separating the anterior compartment from the posterior compartment and also for giving a comfortable seat for the neck of the patient during the treatment.

The anterior compartment or the head portion as it may be called having a space of 2 feet $4\frac{1}{2}$ inches by 2 ft. 6 inches is again divided into two distinct parts; one being a level platform 11 inches wide at the farther end towards the head portion and the other being a sloping plane of 1 foot $5\frac{1}{2}$ inches wide from the bottom of the

partition ridge towards the head end platform as shown in the sectional elevation plan. Here in the head end platform scoop out a circular hemispherical sink of 10 inches diameter and 6 inches depth such that the sink commences at a point 2 inches away from the bordering rim at the head end. The sink should protrude one inch into the sloping part below the head end platform. This projection of the sink into the sloping platform facilitates an easy flow of the liquid coming down the slope to the sink from the portion near the marginal cross-ridge which separates the head portion from the body compartment. The space between the cross-ridge and the circular sink may now be planed with a slight slope so that all the liquid drippings from the head of the patient may drain into the sink. The space on the other sides of the sink may be left quite level for placing small vessels, towels and other accessories required for the treatment.

The body compartment may now be scooped out gradually sloping towards the foot end to a depth of $7\frac{1}{2}$ inches at the farther end of the basin where an outlet is bored through the marginal rim to let out wastes and drippings that may accrue during the course of the treatment.

Now the anterior compartment and the posterior portion of the basin may be made perfectly smooth and comfortable for the patient to lie down upon. The partition ridge is also rounded

off and smoothened with a concave depression 6 inches long and $\frac{1}{2}$ inch deep in the middle for a comfortable neck rest.

At last four round cylindrical bed rests of 4 inches diameter and 2 inches thick are to be fixed at the four corners underside; for the basin to rest on the floor.

When the basin is used for other forms of treatment than Dhara for the head, the anterior or the head portion and the sink therein are of no service and in such cases a soft pillow is placed just above the partition ridge, in the sloping platform, for the patient's head to rest upon.

Hard-wood trees like Plaksha, Udumbara, Gandha-sara, Varana, Nyagrodha, Deva-druma, Punnaga, Kapitha, Chocha, Bakula, Asoka, Amra, Asana, Champaka, Vilwa, Nimba, Khadira, Amogha, Angimanthā, or Arjuna may be used for making the basin.¹ Since *Mangifera Indica* or Mango tree is easily available every where in India and cheap, it may be used exclusively.

1 लक्ष्मोदुवरगन्धसारवरणन्यग्रोधदेवदुमाः
पुत्रागाहवकपित्त्यचोचवकुळाशोकासनाम्रास्तथा ।
डोळाचम्पकविल्वनिंबखदिरामोघाग्निमन्थार्जुना
इत्याद्यन्यतमेन सेचनविधौ द्रोणीं प्रकुर्यान् बुधः ॥

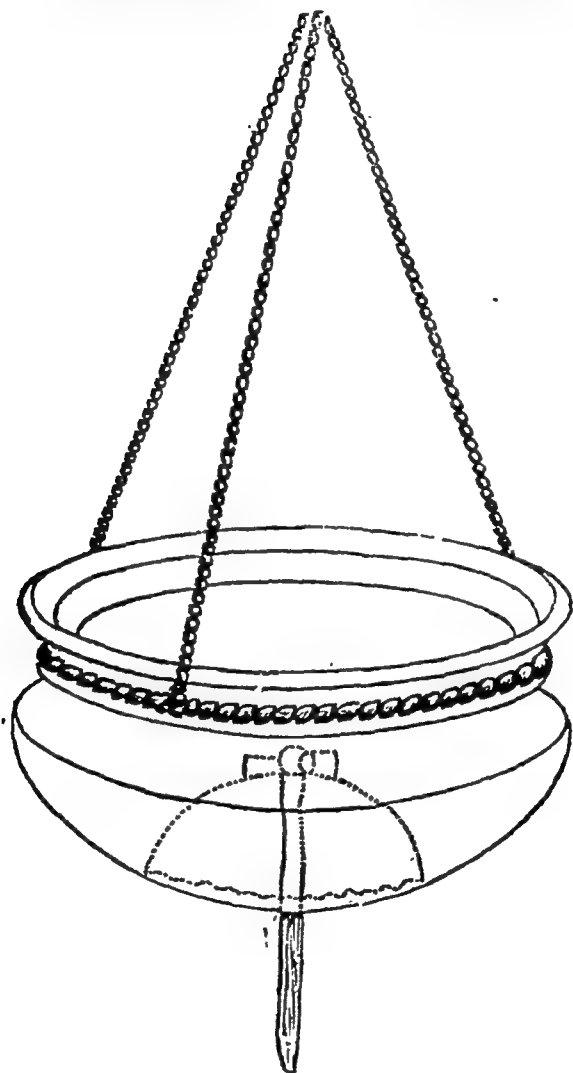
DHARA-PATRAM.

Dhara Patram is a shallow, about 5 or 6 inches in depth, wide-mouthed and curved-bottomed vessel of the capacity of not less than 2 prasthas or 64 ounces.¹ It should be made of glass, gold, silver, earthen-ware, procelain or any of the woods recommended for the Taila Droni.²

The vessel is to be suspended just over the head of the patient by means of suitable cords tied round the rim of the vessel, taking care that the supporting cords should never pass underneath the basin. A small hole—just sufficient to admit the tip of the little finger of the patient—about $\frac{1}{2}$ inch in diameter is to be bored neatly at the centre of the bottom of the vessel. A small hard hemispherical hollow wooden cup, preferably a half of the hard endocarp of the cocoanut fruit, having a similar corresponding hole in its bottom at its centre and corresponding to the hole in the basin and with ridged edges is placed over the

-
- 2 धारायाः स्फटिकसुवर्णरजतलक्ष्मादिपूर्वोक्तवृ-
 क्षायस्तात्रवराटिकाप्रथितमृतपात्रास्त्वतीवोत्तमाः ।
 केचिद्भोगिकनिष्ठिकान्तविवरं शंसन्ति केचित्तु वा
 तत्पूर्वोपमविस्तृतं तु सुपिरं पात्रस्य मध्ये कृतम् ॥
 द्विप्रस्थप्रमितो विधाय इति वा मध्यस्थगन्नादधो-
 गच्छद्भृतिरथोर्ध्वलंब्यपि घटः कार्यः शिरस्सेचने ॥

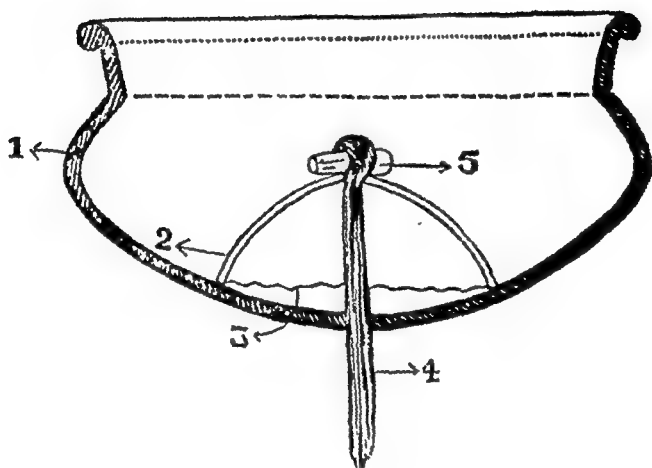
DHARA PATRAM.



GENERAL VIEW WHEN SUSPENDED

DHARA PATRAM.

VERTICAL SECTION



1. Dhara Patram.
2. Hollow wooden cup.
3. Ridged edge of the wooden cup.
4. String of loose cotton threads.
5. Wooden wedge from which the string is hanged.

hole in the earthen-ware Dhara vessel with its mouth downwards. Through the hole of the wooden cup is passed a wick or a string of loose Cotton threads with a free end of about four inches coming out through the hole in the basin. The threads of the wick should be packed only just firmly as not to slip off the hole but loose enough to permit a continuous and regular nipping of the liquid that is poured in the basin, for the treatment. The inner free end of the string should be secured from falling out with the help of a small wooden wedge as shown in the figure.

GALANTI.

*Galanti or 'Kindi' as it is called in Kerala is a vessel used for the Kaya-Seka treatment. It may be made of Gold, Silver, Copper or Brass. It looks like a wide mouthed flask having a curved exterior and with a tubular spout on one side near the bottom. The opening of the spout about its base is to be $\frac{1}{3}$ in diameter of the mouth of the pot. The free end of the spout gradually tapers to half the diameter at its base and ends about the top level of the pot. The spout should also make an angle of about 45 degrees to the axis of the vessel. During Kayaseka treatment the medicated oil which has been slightly warmed, is poured over the body of the patient through the spout of this vessel, the force of the flow being regulated, by the attendants. For the

treatment four vessels of this kind are required, one for each attendant. This kind of vessel is rarely used for Pizhichil now-a-days.

*The word "Galanti" literally means a vessel which has got a spout.



CHAPTER X.

MEDICAMENTS.

GANDHARVA-HASTADI KASHAYA.

गन्धर्वहस्तचिरिविल्वहुताशविश्व-

पथ्यापुनर्नवयवाषकभूमितालैः ।

क्वाथः ससैन्धवगुळः पवनस्य शान्त्यै

वह्नेर्बलाय रुचये मलशोधनाय ॥

This decoction is prepared as follows:-

Take $\frac{1}{2}$ tola each of the roots of Gandharva-hasta, the bark of Chirivilwa, the tuberous roots of Hutasa, the dried rhizomes of Viswa, the fruits of Pathya, endocarp and the seeds being removed, the roots of Punarnava, the roots of Yavashaka, and the rhizomes of Bhumitala. Wash these in pure cold water, cut them into chips, crush well and put them into 40 ounces of water and boil under a low fire till reduced to one-fifth ie. 8 ounces.

Strain this decoction through a piece of clean dry cloth and then again boil it till reduced to 3 ounces.

This is to be administered by adding a little say $\frac{1}{4}$ tola each of Saindhava salt and old treacle. In addition to the laxative properties of this decoction it alleviates rheumatic pains, indigestion and disgust for food. During the course of the special treatments mentioned here, this decoction is given to the patient, generally twice a day before meals.

The roots of Plumbago Rosea have to be purified before use. Generally the purification is done by putting the roots into lime water, after removing the inner stalks and the outer skin from them and cutting them into chips. Then the water is stirred well so as to enable the reaction to take place. When the colour of the lime-water becomes red it should be removed and fresh lime water should be poured. This process is repeated several times until the lime water remains almost unaffected. At last the chips have to be taken out and washed well in pure cold water. Now the roots are ready for use.



धान्याम्ळकल्पः

अशीतिवातरोगेषु धान्याम्ळं विनिवेशयेत् ।
शुभे मुहूर्ते नक्षत्रे सुगृहे कलशं न्यसेत् ॥
तस्मिन्नेतांश्च संभारान् निक्षिपेन्मतिमान् भिषक् ।
तण्डुलस्य दशप्रस्थं पृथुकस्य तथैव च ॥
कुष्ठस्थस्य तथा लाजाच्चत्वारिंशन्न्यसेत् पुनः ।
आढकं कंगुबीजानां कोद्रवस्य च तण्डुलात् ॥
चतुष्प्रस्थं क्षिपेत् पश्चाद् द्विप्रस्थं नागरस्य तु ।
कंसं दन्तशठानान्तु दीप्यकात् कुडुवाष्टकम् ॥
उष्णोदकस्य द्विशतप्रस्थं क्षिप्त्वा तिरोदधेत् ।
ततस्तद्वदनं बध्वा परितोत्रिं प्रदीपयेत् ॥
आसप्तदिवसादेवमष्टमे दिवसे पुनः ।
धान्याम्ळमस्मादाकृष्य पुनरुष्णोदकं क्षिपेत् ॥
तदम्ळीभूतधान्याम्ळमुष्णं द्रोण्यां विनिक्षिपेत् ।
आतुरं स्निग्धसर्वांगं तदा तत्राकगाहयेत् ॥
मात्राणां षट् सहस्राणि परमः काल उच्यते ।
तदेवाधिकपंचाशन्मात्रामाहुर्मर्नीपिणः ॥
पुनरेनं समुत्थाप्य रुवेदं वस्त्रेण मार्जयेत् ।
पुनरभ्यक्तसर्वांगं रुनात्वा कोष्णांशुना ततः ॥

ईषत्स्निग्धं मितं भुक्ता निवाते शयनं भजेत् ।
 त्र्यहादूर्ध्वं त्यजेदेतत् पुनरन्येष्टुराचरेत् ॥
 एवं द्वाविंशतिदिनं पुनस्तमनुवासयेत् ।
 अतः परं प्रवक्ष्यामि वीर्यं तदवगाहनात् ॥
 मन्यास्तंभं हनुस्तंभमर्दितं विवृतास्यतां ।
 जिह्वास्तंभं पार्श्वशूलमुरःकंपं तथैवच ॥
 बाहुशोषं चिरगतमपवाहुं विशेषतः ।
 कोष्ठजान्वातजान्त्रोगान् हन्यादेतन्नसशयः ॥
 तुनीप्रतितुनीं चैव जलकूर्मप्लिहामयौ ।
 आनाहं गुन्ममण्ठीलां प्रत्यण्ठीलां तथैवच ॥
 गुह्यरोगाणि सर्वाणि गुदजानि विशेषतः ।
 पाण्डुशोफपरीसर्पपामादीनांशु नाशयेत् ॥
 कटिवंक्षणशूलंच खंजं पक्षवधं खुडम् ।
 पाददाहं पादहर्षं नखभेदं विपादिकाम् ॥
 अन्यान् समीरजान्त्रोगान् क्षिप्रमेतदव्यपोहति ।

PREPARATION OF DHANYAMLA.

On an auspicious day at a time when the astral combinations are favourable the necessary drugs and paraphernalia for the preparation of Dhanyamla are to be collected. A large deep earthenware pot or a vessel made of copper is procured and is placed over fire along with 200 prasthas of boiled water and the following drugs, separately made into loose bundles in pieces of clean cloth.

1. Tandula	10 prasthas
2. Prithuka	10 prasthas
3. Kulatha	10 prasthas
4. Laja	40 prasthas
5. Kangu	4 prasthas
6. Kodrava	4 prasthas
7. Nagara	2 prasthas
8. Danta-Satha	4 prasthas
9. Dipyaka	2 prasthas

After putting these drugs into the vessel along with water, it has to be loosely covered with a lid and heated slowly and continuously by a smouldering fire preferably of paddy husks; for a period of seven days. The paddy husks are to be put underneath and around the vessel and fired, taking every precaution that the temperature of the water in the vessel should not rise above the boiling point. On the eighth day the required quantity of the liquid is taken out and allowed to ferment, by keeping it in a suitable vessel, in a

proper place for three days. This fermented liquid is now ready for use and may be used for Dhara, for washing or bathing purposes or for Avagaha sweda according to necessity. Moderate heat is to be applied to the contents of the vessel in like manner, if the whole of the water is not decanted on the eighth day for fermentation.



AYURVEDIC DRUGS.

(With their Sanskrit, Latin or English & Malayalam equivalents.)

SANSKRIT

Agnimantha
Amalaka
Amoghha
Amra
Arjuna
Arka
Asana
Asoka
Bakula
Bala
Bhumitala
Champaka
Chirivilva
Chocha

LATIN OR ENGLISH

Premna serratifolia
Embilica officinalis
Bignonia sua veolens
Mangifera indica
Terminalia arjuna
Calotropis gigantea
Terminalia tomentosa
Saraca indica
Mimusops elengi
Sida Cordifolia
Curculigo orchioides
Michelia champaka

Artocarpus integrifolia

MALAYALAM

Munja
Nellikka
Patiri
Mavu
Neermaruthu
Erikku
Venga
Asoka
Elengi
Kurunthotti
Nilappana
Champaka
Avi
Pilavu

Dadima	Punica granatum	Matalanaranga
Dantasatha	Citrus acida	Cherunaranga
Devadruma	Cedrus deodara	Devataram
Dipyaka	Ptychotis ajowan	Ayamodakom
Dirghavrinta	Bignonia indica	Palakapayyani
Dhanyaka	Coriandrum sativum	Kothampalayari
Dhathura	Datura fastuosa	Ummom
Draksha	Vitis vinifera (grapes)	Muntiringa
Eranda	Ricinus communis	Avanakku
Gandharvahashta	Ricinus communis	Avanakku
Gandhasara	Santalum album	Chandanam
Gula	Treacle	Sarkara
Hribera	Plumbago rosea	Iruveli
Flutasa	Citrus acida	Kotuveli
Jambira	Cuminum cuminum (<i>Cumin seeds</i>)	Cherunaranga
Jeeraka		Jeerakam
Kangu		Tina
Kapitha	Feronia elephantum	Vilar
Karanja	Pongamia glabra	Ungu

Karavella
 Khadira
 Kodrava
 Krishna Dhattoora
 Kulatha
 Laja
 Lasuna
 Malathi
 Maricha
 Maricha-valli
 Masha
 Mocha
 Mudga
 Musta
 Nagara
 Nagavalli
 Nimba
 Nyagrodha
 Panasa

Momordicha charantia
 Acacia catechu
 Paspalum scrobiculatum
 Datura nilhummathu
 Dolichos biflorus
 Fried paddy
 Allium sativum
 Jasminum grandiflorum
 Piper nigrum
 Pepper vine
 Phaseolus roxburghii
 Musa paradisiaca
 Phaseolus mungo
 Cyperus rotundus
 Zingiber officinalis
 Piper betle
 Azadirachta indica
 Ficus bengalensis
 Artocarpus integrifolia

Kaipakka
 Karingali
 Varaku
 Nila-ummam
 Mutira
 Malar
 Veluthulli
 Pichakom
 Kuru-mulagu
 Mulaku-Koti
 Uzhunnu
 Vazha
 Cheru-payar
 Muthanga
 Chukku
 Vettila Koti
 Veppu
 Peral
 Pilavu

Patola	Patavalam
Pathya	Kadukka
Pippali	Tippali
Plaksha	Itti
Prithuka	Avel
Punarnava	Tazhutama
Punnaga	Punna
Saindhava	Inthuppu
Sashtika	Navara
Satavari	Satavari
Sigru	Muringa
Sirisha	Vaka
Sunthi	Chukku
Surana	Chena
Surasa	Tulasi
Swetapatra	Vellila
Tandula	Ari
Tintrini	Puli
Udumbara	Atti
Trichosanthes dioica	
Terminalia chebula	
Piper longum	
Ficus Tjkela	
Paddy flakes	
Boerhavia diffusa	
Calophyllum inophyllum	
Impure rock salt	
A variety of paddy	
Asparagus racemosus	
Moringa pterygosperma	
Mimosa sirissa	
Zingiber officinalis	
Amorphophallus campanulatus	
Ocimum sanctum (Holy Basil)	
Mussaenda frondosa	
Husked paddy	
Tamarindus indicus	
Ficus glomerata	

Useera
Vamsa
Varana
Vartaka
Vasa
Vilwa
Viswa
Yashtimadhu
Yavashaka

Andropogon muricatus
Bambusa arundinaceae

Solanum indicum
Adhatoda vasika
Aegle marmelos
Zingiber officinalis
Glycyrrhiza glabra
Hedysarum alhagi

Ramacham
Mula
Neernathalam
Cheru-vazhutina
Atalotakam
Koovalam
Chukku
Erattimadhuram
Kotithuva



